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Aside from the actual and immediate havoc of health and life, which would be caused by a public teaching and common practice founded upon such laws, would not the clearest, most powerful and most independent minds in the community, be tempted to treat the whole subject with contempt and derision? Are not the laws of the Creator as certain, as infallible, in one of his kingdoms as in another? The only difference is,—we know the laws of one kingdom better than we do those of another. It is a difference, not in the certainty of the Creator's laws, but in the amount of the creature's knowledge. Where these laws are already known, no human authority, no sanction of pains and penalties, can uphold or commend them, like their own inherent and indestructible truth. Where they are not yet known, especially while great and good men still entertain conflicting views respecting them, is it not the wisest part of wisdom to concentrate whatever of talent, of virtue, of religious motive, there may be in the community, to ascertain with more certainty what they really are? And is not a higher education of the intellect and conscience of the rising generation, one of the most promising of these means?

To a vast extent, abroad, I found religion to be used for political purposes;—not to enthrone a Deity in the heavens, but a king over a state;—not to secure the spontaneous performance of good works to men, but the blind submission of person and property to the ruler. It will, therefore, be readily understood, that I have returned from the survey of foreign systems, with a more exalted appreciation, and a more heartfelt attachment for our own. The letter and spirit of our law respect the right of conscience in each individual. Our school system is designed to promote the development and growth of the understanding, to cultivate upright and exemplary habits and manners, to quicken the vision of conscience, in its discriminations between right and wrong, and to inculcate the perfect morality of the Gospel; while it reverently forbears to prescribe, by law, the belief which men shall profess respecting their Maker. This belief it leaves to the right of private judgment, and the sense of private responsibility. Least of all, does it scandalize truth

by setting up different images of its one and indivisible being and essence, and then by commanding either old or young to bow down and do homage to its discordant representations. The time has probably gone by, in all parts of Christendom, when the dungeon, the rack and the fagot will be resorted to, as instruments for the propagation of supposed truth, or the suppression of supposed heresy; but though the mode may be different, is not the spirit the same, and the intrinsic wrong as great, when any one man, or class of men, attempts to enforce its own religious views upon the children of another man or class of men, by penal enactments, or civil disabilities, or social privations of any kind? The form of the oppression may be changed, in accordance with the milder spirit of the age, but the innate and ineradicable injustice remains the same.

Whatever may be the especial object of the American citizen in going abroad, still, if his mind is imbued with the true spirit of the institutions of his own country, he cannot fail, in travelling through the different nations of Europe, to find material for the most profound and solemn reflection. There is no earthly subject, in its own nature, of higher intrinsic dignity and interest than a contemplation of the different forms into which humanity has been shaped by different institutions. This interest deepens, when we compare our own condition with the contemporaneous condition of other great families of mankind. Tracing back, by the light of history and philosophy, these respective conditions to their causes in some period of antiquity more or less remote, we behold the head-springs of those influences which have given such diversity to the character and fortunes of different portions of the race. We are enabled not only to see the grand results which have been wrought out by certain agencies, acting through long periods of time, but we are brought into immediate contact, and we commune, as it were, face to face, with those great principles which bear the future destinies of mankind in their bosom. Whatever now is, whether of weal or woe, is the effect of causes that have preëxisted; in like manner, whatever is to be, whether of glory or of debasement, will result from the causes put in operation by ourselves or others. The Past is a unit, fixed, irrevocable, about which there is no longer either option or alternative; but the Future presents itself to us as an Infinite of Possibilities. For the great purposes of duty and happiness, to-morrow is in the control of the weakest of men; but yesterday is beyond the dominion of the mightiest prince or potentate;—it is no longer changeable by human or divine power. The future, then, is our field of action; the past is only valuable as furnishing lights by which that field can be more successfully entered and cultivated. For this purpose, we study the history of particular parts of the globe, of particular portions of our race,—of Europe, for instance,—for the last thousand or two thousand years; we learn what manner of men have borne sway; we discern the motives by which they have been actuated; we study the laws they have made, and the institutions they have established for shaping and moulding *their* unformed future. We go to Europe, or, by other

means, we examine and investigate the present social, intellectual and moral condition of its people; and here we have the product,—the grand result, of men, motives, laws, institutions, all gathered and concentrated into one point, which we can now see, just as we see the fabric which comes from a piece of complicated machinery, when the last revolution of the last wheel rolls it into our hands for inspection.

And what is this result! In a world which God has created on such principles of wisdom and benevolence, that nothing is wanting, save a knowledge of His commands and an obedience to them, to make every human being supremely happy,—what amount of that knowledge is possessed, what degree of that happiness is enjoyed? It is no adequate representation of the fact, to say, that not anything like one half of the adult population of Europe can read and write in any intelligible manner,—and hence are shut out from a knowledge of all history, sacred and profane, and of all contemporary events;—that not one third are comfortably housed, or fed, or clothed, according to the very lowest standard of comfort amongst the laboring classes in this country;—that not one individual in five hundred has any voice in the enactment of the laws that bind him, or in the choice of the rulers, who dispose of his property, liberty and life;—and that, excepting in a few narrow and inconsiderable spots, the inalienable right of freedom in religion, and liberty to worship God according to the dictates of conscience, is not recognized or known;—nay, that the claim of any such liberty is denounced and spurned at, and its advocates punished, not only by a denial of the right itself, but by the deprivation of all human rights whatever;—all these facts, deeply as they affect human happiness, greatly as they derogate from human dignity, present no living picture of Europe, as it now exists. All this is negation only; it leaves wholly untouched the side of positive, boundless suffering and wrong. In the Europe of the nineteenth century, the incomputable wealth that flows from the bounty of heaven, during the revolving seasons of the year, and is elaborated from the earth by the ceaseless toil of millions of men;—that wealth which is wrought out by human labor and ingenuity, in conjunction with the great agencies of nature,—fire, water, wind and steam,—and whose aggregates are amply sufficient to give comfort and competence to every human being, and the joys of home and the sacred influences of the domestic circle to every family,—that wealth, by force of unjust laws and institutions, is filched from the producer, and gathered into vast masses, to give power, and luxury, and aggrandizement to a few. Of *production* there is no end; of *distribution*, there is no beginning. Nine hundred and ninety-nine children of the same common Father, suffer from destitution, that the thousandth may revel in superfluities. A thousand cottages shrink into meanness and want, to swell the dimensions of a single palace. The tables of a thousand families of the industrious poor waste away into drought and barrenness, that one board may be laden with surfeits. As yet, the great truth has scarcely dawned upon the mind of theorist

or speculator,—that the political application of doing as we would be done by, is, to give to every man entire equality before the law, and then to leave his fortunes and his success to depend upon his own exertions.

That there must be governors or rulers where there are communities of men, is so self-evident a truth, that it is denied only by the insane. Yet under this pretext, a few individuals or families have usurped and maintain dominion over almost two hundred millions of men. That a nation must possess the means of defending itself against aggressors, or submit to be vanquished, despoiled and enslaved, has been equally obvious. Yet under pretence of doing this, naval and military armaments are kept up, at incalculable expense, and men are converted into the soulless machinery of war, far more to uphold thrones, and to subjugate all independence of thought and action at home, than to repel assaults from abroad. Religion is the first necessity of the soul; but because every human being, though he were heir to all the glories and profusions of the universe, must still be a wanderer and an outcast, until he can find a Supreme Father and God, in whom to confide,—because of this instinctive outreaching of the soul towards some Almighty power,—crafty and cruel men have come in, and have set up idols and false gods for its worship; and then, claiming to be the favorites and ministers of Omnipotence, have dispensed the awful retributions of eternity against all questioners of their authority, and brandished every weapon in the armory of heaven, not merely for the slightest offences against themselves, but for the noblest deeds of duty towards God, and of benevolence towards men. Hence, throughout wide regions of country, man is no longer man. Formed in the image of his Maker, the last vestiges of that image are nearly obliterated. He no longer breathes that breath of independent and conscious life that first animated his frame, and made him a living soul. The heavenly spark of intelligence is trodden out from his bosom. In some countries which I have visited, there are whole classes of men and women, whose organization is changing, whose whole form, features, countenance, expression, are so debased and brutified by want and fear and ignorance and superstition, that the naturalist would almost doubt where, among living races of animals, to class them. Under governments where superstition and ignorance have borne most sway, the altered aspect of humanity is assimilating to that of the brute; but where resistless power has been trampling, for centuries, upon a sterner nature and a stronger will, the likeness of the once human face is approximating to that of a fiend. In certain districts of large cities,—those of London, Manchester, Glasgow, for instance,—such are the influences that surround children from the day they are brought into the world, and such the fatal education of circumstances and example to which they are subjected, that we may say they are born in order to be imprisoned, transported, or hung, with as exact and literal truth as we can say that corn is grown to be eaten.

Not in a single generation could either the cruelties of the



oppressor, or the sufferings of his victim, have effected these physical and mental transformations. It has taken ages and centuries of wrongs to bend the body into abjectness, to dwarf the stature, to extinguish the light of the eye, and to incorporate into body and soul the air and movements of a slave. And the weight and fulness of the curse is this, that it will require other ages and centuries to efface these brands of degradation,—to re-edify the frame, to rekindle in the eye the quenched beam of intelligence, to restore height and amplitude to the shrunk brow, and to reduce the overgrown propensities of the animal nature within a manageable compass. Not only is a new spirit to be created, but a new physical apparatus through which it can work. This is the worst,—the scorpion sting, in the lash of despotism. There is a moral and a physical entailment; as well as a civil. Posterity is cursed in the debasement inflicted upon its ancestors. In many parts of Europe, the laws both of the material and of the moral nature have been so long outraged, that neither the third nor the fourth generation will outlive the iniquities done to their fathers.

Again, the population of a country may be so divided into the extremes of high and low, and each of these extremes may have diverged so widely from a medium, or standard of nature, that there are none, or but a very small intermediate body, or middle class of men, left in the nation. The high, from luxury and its enervations, will have but small families, and will be able to rear but few of the children that are born to them. The intermediate class whom affluence has not corrupted, nor ignorance blinded to the perception of consequences, will be too few in number, and too cautious about contracting those matrimonial alliances which they cannot reputably and comfortably sustain, to contribute largely to the continuation of the species. But the low, the abandoned, the heedless, those whom no foresight, or apprehension of consequences, can restrain,—these, obedient to appetite and passion, will be the fathers and the mothers of the next generation. And no truth can be more certain than this;—that after the poor, the ignorant, the vicious, have fallen below a certain point of degradation, they become an increasing fund of pauperism and vice,—a pauper-engendering hive, a vital, self-enlarging, reproductive mass of ignorance and crime. And thus, from parent to child, the race may go on, degenerating in body and soul, and casting off, one after another, the lineaments and properties of humanity, until the human fades away and is lost in the brutal, or demoniac nature. While the vicious have pecuniary means, they have a choice of vices in which they can indulge; but though stripped of means to the last farthing, their ability to be vicious, and all the fatal consequences to society of that viciousness, still remain. Nay, it is then that their vices become most virulent and fatal. However houseless or homeless, however diseased or beggarly a wretch who is governed only by his instincts may be, marriage is still open to him; or, so far as the condition and character of the next generation are concerned, the same consequences may happen without marriage. This also the statesman and the

moralist should heed, that however adverse to the welfare of human society may be the circumstances under which a fore-doomed class of children are born, yet the doctrine of the sanctity of human life protects their existence. Public hospitals, private charities, step in and rescue them from the hand of death. Hence they swarm into life by myriads, and crowd upwards into the ranks of society. But in society, there are no vacant places to receive them, nor unclaimed bread for their sustenance. Though uninstructed in the arts of industry, though wholly untaught in the restraints and the obligations of duty, still the great primal law of self-preservation works in their blood as vigorously as in the blood of kings. It urges them on to procure the means of gratification; but, having no resources in labor or in frugality, they betake themselves to fraud, violence, incendiarism, and the destruction of human life, as naturally as an honest man engages in an honest employment. Such, literally, is the present condition of large portions of the human race in some countries of Europe. In wide rural districts,—in moral jungles, hidden from public view within the recesses of great cities, those who are next to be born, and to come upon the stage of action, will come, *fifty to one*, from the lowest orders of the people,—lowest in intellect and morals, and in the qualities of prudence, foresight, judgment, temperance; lowest in health and vigor, and in all the elements of a good mental and physical organization;—strong only in the fierce strength of the animal nature, and in the absence of all reason and conscience to restrain its ferocity. Of such stock and lineage must the next generation be. In the mean time, while these calamities are developing and maturing, a few individuals,—some of whom have a deep stake in society, others, moved by nobler considerations of benevolence and religion,—are striving to discover or devise the means for warding off these impending dangers. Some look for relief in a change of administration, and in the change of policy it will insure. With others, compulsory emigration is a remedy,—a remedy by which a portion of the household is to be expelled from the paternal mansion by the terrors of starvation. There are still others who think that the redundant population should be reduced to the existing means of subsistence; and they hint darkly at pestilence and famine, as agents for sweeping away the surplus poor,—as famishing sailors upon a wreck hint darkly at the casting of lots. Smaller in numbers than any of the preceding, is that class who see and know, that, while the prolific causes of these evils are suffered to exist, all the above schemes, though executed to their fullest extent, can only be palliatives of the pain, and not remedies for the disease;—who see and know, how fallacious and nugatory all such measures must be towards the re-creation of national character, towards the laying anew of the social foundations of strength and purity. They see and know, that no external appliances can restore soundness to a fabric, where the dry-rot of corruption has penetrated to the innermost fibres of its structure. The only remedy,—this side of miracles,—which presents itself to the clear vision

of this class, is in a laborious process of renovation, in a thorough physical, mental, spiritual culture of the rising generation, reaching to its depths, extending to its circumference, sustained by the power and resources of the government, and carried forward irrespective of party and of denomination. But a combination of vested interests has hitherto cut off this resource, and hence they stand, appalled and aghast, like one who finds too late that he is in the path of the descending avalanche. Under circumstances so adverse to the well-being of large portions of the race, the best that even hope dares to whisper, is, that in the course of long periods yet to come, the degraded progeny of a degraded parentage may at length be reclaimed, may be uplifted to the level whence their fearful descent began. But if this restoration is ever effected, it can only be by such almost superhuman exertions as will overcome the momentum they have acquired in the fall, and by vast expenditures and sacrifices corresponding to the derelictions of former times.

It was from a condition of society like this,—or from one where principles and agencies were at work tending to produce a condition of society like this,—that our ancestors fled. They came here, as to a newly-formed world. In many respects, the colonization of New England was like a new creation of the race. History cannot deny that the founders of that colony had faults. Indeed, the almost incredible fact, that, as soon as they escaped from persecution, they became persecutors themselves;—that, while the wounds were still unhealed which the iron fetters of oppression had made in their souls, they began to forge fetters for the souls of others,—this fact would seem mysterious and inexplicable, did we not see in it so vivid an illustration of the established order of nature and Providence, signaling to the world the power of a vicious education over virtuous men;—exemplifying the effect of tyrannical institutions upon human character, by an instance so conspicuous and flagrant, that it should be remembered to the end of time, and should forever supersede the necessity of another warning. But, on the other hand, history must concede to the founders of this colony the possession of exalted, far-shining, immortal virtues. Not the least among the blessings which they brought, were health and a robustness of constitution, that no luxury had ever enervated, or vicious indulgences ever corrupted. In all that company, there was not a drop of blood which had been tainted by vice, nor an act of life that had been stained by crime. Arriving here at a period when winter had converted the land into one broad desert, the inclemency of the season and the extremity of their toils, swept away all the less healthful and vigorous; and left not man or woman, save those whose hardy and powerful frames, the perils of the ocean, and the wintry rigors of the clime, and the privations of a houseless and provisionless coast, had assailed in vain. In physical energy and hardihood, such were the progenitors of New England. It was said above, that this settlement of our country resembled, in some respects, the creation anew of the race; but had Adam and Eve been created under circumstances so adverse to life,



we cannot suppose they would have survived the day on which they were animated. Yet these men and women were the first parents, the Adam and Eve, of our Republic. Mighty as were their bodies, their spirits were mightier still. Some of the former did yield to privation, and peril, and disease; but in that whole company, not a heart ever relented. Stanch, undaunted, invincible, they held fast to what they believed to be the dictates of conscience and the oracles of God; and in the great moral epic which celebrates the story of their trials and their triumphs, the word "apostate" is nowhere written.

This transference of the fortunes of our race from the Old to the New World, was a gain to humanity of at least a thousand years;—I mean, if all the great and good men of Europe, from the 22d of December, 1620, had united their energies to ameliorate the condition of the human family, and had encountered no hostility, either from civil or religious despotism, it would have taken ten centuries to bring the institutions and the population of Europe to a point where the great experiment of improving the condition of the race, by means of intellectual, moral, and religious culture, could be as favorably commenced, as it was commenced on the day when the Pilgrims first set foot upon the rock of Plymouth. What mighty obstructions and hindrances to human progress did they leave behind them! What dynasties of powerful men, and the more firmly seated dynasties of false opinions! But in the world to which they came, there were no classes upheld by law in feudal privilege and prerogative. There were no laws of hereditary descent upholding one class in opulence and power, irrespective of merit or vigor; and degrading other classes to perpetual indigence and servility, without demerit or imbecility. Here was no cramped territory whose resources were insufficient to furnish a healthful competence to all; nor any crowded population, struggling so earnestly to supply their cravings for daily necessities, that all the nobler wants of the soul were silenced by the clamor of the appetites. No predatory barons had conquered the whole land, and monopolized it, and, by a course of legislation as iniquitous as the original robbery itself, had predestined its descent in the line of particular families, through all coming time, so that *not one in hundreds* of all who should be born into the State, could own a rood of ground, which he might till for subsistence while living, or beneath which he could have a right of burial when dead.\*

Our Pilgrim Fathers also possessed intelligence,—not merely common learning, and information on common affairs,—but most of them were men of accomplished education, conversant with the world's history, profoundly thoughtful, and as well qualified as any equally numerous community that had ever existed, to discuss the deepest questions of state or church, of time or eternity. Hence we are not the descendants of an ignorant hórde, or pauper colony, driven out from the parent

\* The population of England is 16,000,000. The number of landholders in fee, is estimated by the Radicals at 30,000, and by the Tories at 36,000. A mean of 33,000 would give one landowner to 484 non-landowners.



country in quest of food, and leaving all metropolitan art, intelligence and refinement behind them. Besides, almost coëval with the settlement of the colony, they founded a college, and established Common Schools. In the first clearings of the forest, by the side of the first dwellings which they erected for a shelter, they built the schoolhouse; and of the produce of the first crops planted for their precarious subsistence, they apportioned a share for the maintenance of teachers and professors. This they did, that the altar-lights of knowledge and piety which they had here kindled, might never go out. This they did, hoping that each generation would feed the flame to illumine the path of its successors,—a flame which should not be suffered to expire, but should shine on forever to enlighten and gladden every soul that should here be called into existence.

I repeat, that the transference of the fortunes of the race to the New World, under such auspices, was a gain to humanity of at least a thousand years. By that removal, we were at once placed at a distance of three thousand miles from any spot where the Inquisition had ever tortured, or the fagot of persecution had ever blazed. By that removal, the chains of feudalism were shaken off. The false principle of artificial orders and castes in society, was annulled. The monopolies of chartered companies and guilds were abolished. Proscriptions, by men who knew but one thing, of all knowledge they did not themselves possess, no longer bound the free soul in its quest of truth. Rapacious hordes of vicious and impoverished classes no longer prowled through society, plundering its wealth and jeopardizing the life of its members. There were no besotted races, occupying the vanishing point of humanity, to be reclaimed. A free, unbounded career for the development of the faculties, and the pursuit of knowledge and happiness, was opened for all. Ample and open as was the territory around them, their spiritual domain was more ample and open still. On the earth there was no arbitrary power to forbid the establishment of righteous and humane institutions and laws; and, as they looked upward, the air was not filled with demon-shapes of superstition and fear, interdicting their access to heaven. Opportunity was given to discard whatever old errors should remain, and to adopt whatever new truths either the course of nature or the providence of God might reveal. Whatever of degeneracy was to come upon themselves or upon their descendants in later times, was to come,—not from hereditary transmission, not from nature or necessity,—but from the culpable dereliction or allowance of themselves or their posterity.

Surely, never were the circumstances of a nation's birth so propitious to all that is pure in motive, and great in achievement, and redundant in the means of universal happiness. Never before was a land so consecrated to knowledge and virtue. Never were children and children's children so dedicated to God and to humanity, as, in those forest-solitudes,—that temple of the wide earth and the o'er-arching heavens, girt round with the terrors of ocean and wilderness, afar from the pomp of cathedral and court, in the presence only of the con-

scious spirits of the creatures who made, and of the Creator who accepted their vows,—we, their descendants, were devoted to the cause of human freedom, to duty, to justice, to charity, to intelligence, to religion, by those holy men.

It is in no boastful or vain-glorious spirit that I refer to this heroic period of our country's history. It is in no invidious mood that I contrast the leading features of our civil polity and our social condition, with those of the trans-atlantic nations of Christendom. Rather must I confess that the contemplation of these historic events, brings more humiliation than pride. It demands of us, whether we have retained our vantage-ground of a thousand years. It forces upon the conscience the solemn question, whether we have been faithful to duty. Stewards of a more precious treasure than was ever before committed to mortal hands, are we prepared to exhibit our lives and our history as the record of our stewardship? On the contrary, do we not rather cling to the trust, and vaunt the confidence wherewith we have been honored, without inquiring whether the value of the deposit is not daily diminishing in our hands? Subtract the superiority which, under our more propitious circumstances, we ought to possess, and how much will remain as the aliment of pride? It is not enough for us to say, that we are exempt from the wretchedness of the masses, and from the corruptions of the courts, of other lands. With our institutions and resources, these should have been incommunicable evils,—evils which it would have been alike unmeritorious to avoid, and unpardonable to permit. It is no justification for us, to adduce the vast, the unexampled increase of our population. The question is not, how many millions we have, but what are their character, conduct, and attributes. We can claim neither reward nor approval for the exuberance of our natural resources, or the magnificence of our civil power. The true inquiry is, in what manner that power has been used,—how have those resources been expended? they were convertible into universal elevation and happiness,—have they been so converted? Neither a righteous posterity nor a righteous Heaven will adjudicate upon our innocence or guilt, on the same principles or according to the same standards, as those by which other nations shall be judged. A necessity for defence convicts us of delinquency;—for, had our deeds corresponded with our privileges, had duty equalled opportunity, we should have stood as a shining mark and exemplar before the world,—visible as an inscription written in stars upon the blue arch of the firmament. The question is not, whether we have ruled others, but whether we have ruled ourselves. The accusations which we must answer before the impartial tribunals of earth and heaven, are such as these:—Have we, by self-denial, by abstinence from pernicious luxuries, by beneficent labor, by obedience to the physical and organic laws of our nature, retained that measure of health and longevity to which, but for our own acts of disinherison, we had been rightful heirs? Where temptations are few, vice should be so rare as to become monstrous; where art and nature lavish wealth, a pauper should be a prodigy;—

but have we prevented the growth of vice and pauperism amongst us, by seeking out every abandoned child within our borders, as the good shepherd seeks after the lambs lost from his flock; and by training all to habits of industry, frugality, temperance, and an exemplary life? Have we remembered that, if every citizen has a right to vote when he becomes a man, then the right of every child to that degree of knowledge which shall qualify him to vote, is a thousand times as strong? Have the more fortunate classes amongst us,—the men of greater wealth, of superior knowledge, of more commanding influence,—have they periodically arrested their own onward march of improvement, and sounded the trumpet, and sent out guides and succors *to bring up the rear of society*? Have we insulated ourselves, as by a wall of fire, from the corruptions and follies engendered in European courts, and practised only by those who abhor the name of Republic? Have we caused the light of our institutions so to shine before the world, that the advocates of liberty in all parts of the earth can boldly point to our frame of government, as the model of those which are yet to bless mankind? Can we answer these questions as the myriad sufferers under oppression in other lands, would have us answer them? If not, then we have not done to others as we would that others, were circumstances reversed, should do unto us.

In the mines of Siberia, at Olmutz, at Spielberg,—in all the dungeons of the Old World, where the strong champions of freedom are now pining in captivity beneath the remorseless power of the tyrant,—the morning sun does not send a glimmering ray into their cells, nor does night draw a thicker veil of darkness between them and the world, but the lone prisoner lifts his iron-laden arms to heaven in prayer, that we, the depositaries of freedom and of human hopes, may be faithful to our sacred trust;—while, on the other hand, the pensioned advocates of despotism stand, with listening ear, to catch the first sound of lawless violence that is wafted from our shores, to note the first breach of faith or act of perfidy amongst us, and to convert them into arguments against liberty and the rights of man. There is not a shout sent up by an insane mob, on this side of the Atlantic, but it is echoed by a thousand presses and by ten thousand tongues, along every mountain and valley on the other. There is not a conflagration kindled here by the ruthless hand of violence, but its flame glares over all Europe, from horizon to zenith. On each occurrence of a flagitious scene, whether it be an act of turbulence and devastation, or a deed of perfidy or breach of faith, monarchs point them out as fruits of the growth and omens of the fate of Republics, and claim for themselves and their heirs a further extension of the lease of despotism.

The experience of the ages that are past, the hopes of the ages that are yet to come, unite their voices in an appeal to us;—they implore us to think more of the character of our people than of its numbers; to look upon our vast natural resources, not as tempters to ostentation and pride, but as means

to be converted by the refining alchemy of education into mental and spiritual treasures; they supplicate us to seek for whatever complacency or self-satisfaction we are disposed to indulge, not in the extent of our territory, or in the products of our soil, but in the expansion and perpetuation of the means of human happiness; they beseech us to exchange the luxuries of sense for the joys of charity, and thus give to the world the example of a nation, whose wisdom increases with its prosperity, and whose virtues are equal to its power. For these ends, they enjoin upon us a more earnest, a more universal, a more religious devotion of our exertions and resources, to the culture of the youthful mind and heart of the nation. Their gathered voices assert the eternal truth, that, **IN A REPUBLIC, IGNORANCE IS A CRIME; AND THAT PRIVATE IMMORALITY IS NOT LESS AN OPPROBRIUM TO THE STATE THAN IT IS GUILT IN THE PERPETRATOR.**

In conclusion, the Board will allow me to express my gratitude for the opportunity they have afforded me of investigating that class of institutions in other countries, to whose prosperity in our own I feel so deep an attachment.

I need not ask a body of Gentlemen, from whom I have uniformly experienced such candor and kindness, to distinguish, in this Report, between those sentiments and views which I have advanced as my own, and those of other persons, which I have recorded, as subjects of interesting or useful information.

I am aware that it may be said, that six months are too short a period to authorize any one to visit countries so numerous and so remote, and to speak of institutions so difficult to be understood; but to this it may be answered, that I was not wholly unprepared for the investigation beforehand; and that the time, though short at best, was prolonged by diligence. The better to accomplish my purpose, many of the great thoroughfares and most of the attractive objects, which the throng of travellers, in pursuit of mere personal gratification, commonly select, were left. Always heedful of my mission, I kept my mind in perpetual contact with the great interests of mankind; and after seeing those institutions in other countries, out of which human character arises,—as vegetation rises out of the soil,—I have come back to my native State, more ardently attached to her institutions than ever before, and animated with a more fervent,—an undying desire, to see her noble capabilities of usefulness and of happiness developed and cultivated. To be able to return to my post of labor, at the appointed time, I have permitted no pain or peril to retard my progress; and, if the observations which I have made and recorded, shall produce those impressions of obligation to our country and our kind, upon other minds, which they have made upon my own, the remembrance alike of the pain and the peril will be sweet.

HORACE MANN,

*Secretary of the Board of Education.*

Boston, January 1, 1844.



## OBEY NATURE.

WHEN an individual is miserable, what does it most of all behoove him to do? To complain of this man or of that, of this thing or of that? To fill the world and the street with lamentation, oburgation? Not so, at all; the reverse of so. All moralists advise him not to complain of any person or of any thing, but of himself only. He is to know of a truth that being miserable he has been unwise, he. Had he faithfully followed Nature and her Laws, Nature, ever true to her laws, would have yielded increase of fruit and felicity to him; but he has followed other than Nature's laws; and now Nature, her patience with him being ended, leaves him desolate; answers with very emphatic significance to him, No; not by this road, my son; by another road shalt thou attain well-being; this thou perceivest is the road to ill-being; quit this. So do all moralists advise; that the man penitently say to himself first of all, Behold I was not wise enough; I quitted the laws of Fact, which are also called the Laws of God, and mistook them for the laws of Sham and Semblance, which are called the Devil's laws; therefore am I here!

Neither with nations that become miserable is it fundamentally otherwise. The ancient guides of nations, Prophets, Priests, or whatever their name, were well aware of this; and, down to a later epoch, impressively taught and inculcated it. The modern guides of nations, who also go under a great variety of names,—Journalists, Political Economists, Politicians, Pamphleteers, have entirely forgotten this, and are ready to deny this. But it, nevertheless, remains eternally undeniable; nor is there any doubt but we shall all be taught it yet, and made again to confess it; we shall all be striped and scourged till we do learn it; and shall at last either get to know it, or be striped to death in the process. For it is undeniable! When a nation is unhappy, the old prophet was right, and not wrong, in saying to it, Ye have forgotten God, ye have quitted the ways of God, or ye would not have been unhappy. It is not according to the laws of Fact that ye have lived and guided yourselves; but according to the laws of Delusion, Imposture, and wilful and unwilful *Mistake* of Fact; behold, therefore, the unveracity is worn out; Nature's long-suffering with you is exhausted; and ye are here!

Surely there is nothing very inconceivable in this, even to the Journalist, to the Political Economist, Modern Pamphleteer, or any two-legged animal without feathers! If a country finds itself wretched, sure enough that country has been *misguided*; it is with the wretched twenty-seven millions fallen wretched, as with the unit fallen wretched; they, as he, have quitted the course prescribed by Nature, and the Supreme Powers, and so are fallen into scarcity, disaster, infelicity; and, pausing to consider themselves, have to lament and say, Alas, we were not wise enough! We took transient, superficial Semblance for everlasting central Substance; we have departed far away from the *laws* of this universe, and behold now lawless Chaos and

inane Chimera is ready to devour us! "Nature, in late centuries," says Sauerteig, "was universally supposed to be *dead*;—an old eight-day clock, made many thousand years ago, and still ticking, but dead as brass; which the maker, at most, sat looking at, in a distant, singular, and, indeed, incredible manner; but now I am happy to observe she is everywhere asserting herself to be not dead and brass at all, but alive and miraculous, celestial-infernal, with an emphasis that will again penetrate the thickest head of this planet by and by!"

T. CARLYLE.

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#### DRAWING.

WE have formerly insisted much upon the importance of early instruction in Drawing; not only in reference to writing and the common arts of life, in almost every department of which it is useful, but to the still more important object of cultivating the powers of observation and reflection, and inspiring an elevated and refined taste. The observations made in visiting German schools, in regard to this subject, upon which we have dwelt at some length in the preceding Report, have confirmed our previous views of its utility and desirableness; and the best and almost universally adopted mode of teaching this art we found to be *drawing from nature.*

Simple models are the first aids given and the best and most popular mode, in Germany, is that of Professor Schmidt, of Berlin, who, after the experience of twenty or thirty years, in the course of which he says he tried, changed and discarded innumerable sets of models, and made experiments enough to fill a large book, has gradually simplified his method to a set of blocks forming a right-angled pillar, to a round ball, a cylinder and a niche. Upon this set of blocks he has written out a series of lessons, which comprehend all the principles of perspective drawing and of shading, and the course is so elementary a one that any person of fifteen years of age, even if he has never put pencil to paper previously, can, by the aid of these blocks and the accompanying directions, instruct himself (or herself) thoroughly in the art of perspective drawing and of shading, and in a short time qualify himself to teach this elementary course to others. The experiment has been successfully tried here. When we were in Berlin, we made a point of seeking out the Institute of Professor Schmidt, where we saw the beautiful drawings and paintings of his pupils, commencing with those made from the above-mentioned set of blocks, and carried on even to portrait painting. His school-rooms were furnished with numerous sets of these blocks, and with many other objects, including busts, from which we saw some extremely beautiful drawings, both outlined and shaded, made by young pupils. Indeed, there were specimens of every stage of progress, from rectilinear figures up to portrait painting. And *drawing from nature* was exclusively the mode used. The first artists of Germany, in different parts of which Professor

Schmidt has taught drawing, have resorted to his rooms to go thoroughly through his courses of lessons.

Professor Schmidt may be said to be the originator of the successful adoption of this mode of instruction in Germany; for until his works appeared, the plan had never been thoroughly thought out and executed. Pestalozzi, and his friend Joseph Schmidt, had done much toward suggesting the method, but Professor Peter Schmidt first perfected the system. We afterward saw it in operation in one of the finest Normal Seminaries of Prussia, where his latest improvement of the more simple set of blocks was adopted. In all other schools where the pupils were of an age to commence drawing from nature, (and eight or ten years of age is not too early even to begin perspective drawing if taught thus practically, not theoretically) this mode was universally employed.

For the future numbers of the Journal, we propose to give Professor Schmidt's lessons, that teachers may have the opportunity of preparing themselves in this important branch of instruction. For this end, no farther aid is necessary than the blocks and the directions for each successive lesson. The book written for the use of Common Schools in Germany, is also to be printed, and this will make it practicable, if it can be introduced into our schools, to teach drawing with ease to any number of pupils old enough to read the simple directions given. With the book in their hand and the blocks before them, they will need only the superintending eye of a teacher who has already prepared himself by the same means, in order to succeed perfectly in teaching themselves. Any carpenter, or any boy of fourteen, who can use carpenter's tools, can make the blocks from the description given of them, and at a trifling expense. It is essential that each pupil should possess a set of his own, unless they are made upon so large a scale that half a dozen can use them at once; but this latter plan involves many difficulties, from the usual size of school desks and the want of room in even the best sized schoolrooms. When each pupil is provided with a set of blocks, the whole school can draw at once in perfect silence, or a portion can draw while others are differently employed.

Any primary school teacher who prepares herself to teach this course of drawing, will find it easy to instruct the youngest children in her school, by varying the first half dozen lessons, (previous to those in which perspective is introduced,) and for this purpose a few sets of larger blocks will be ample material, because, as little children can draw the front faces only, they can be placed at a greater distance and higher up than for those pupils who can go on with the whole course. It will be found a means of facilitating their learning to write and print, and will fill up many minutes, if not hours, days and weeks, otherwise unemployed. The extreme accuracy required by Professor Schmidt's method, will so sharpen the eye and the perceptions of those who rigidly follow his directions, that teachers will be surprised to find how soon and how easily they will acquire the power of sketching objects on the blackboard in illustration of

the various subjects which they may teach to children. This power alone is worth the cost of much time and trouble to every teacher, and we think that every one who has a true interest in his vocation will thankfully receive a method by which he can make such a power his own, in the absence of such facilities for previous preparation as the innumerable seminaries of Germany furnish to all who wish to become teachers.

This mode of drawing has been already practised here by children and grown persons to some extent, and many have used it sufficiently to testify to its success and practicability. Any mother may use it in her family circle, and will find that drawing has a new interest when taught from *real things*, even to a solitary practitioner, and any teacher may use it in the largest school with ease. The success the method has met with, wherever thoroughly and conscientiously adopted, is a satisfactory proof of how much may be effected by the simplest means if well applied.

The life of Professor Schmidt, as given in a little book published some years since in Germany, by a School Inspector who wished to recommend the introduction of his method into certain schools, is a very touching and striking story of early developed talent, and of perseverance towards an end, in spite of many obstacles. This little history of the mode in which this plan of instruction was struck out, we think so interesting, that perhaps we may give it entire in some future number of the Journal.

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AN exchange paper contains this advertisement: "Whitney makes over shoes." We should like to know whom he makes them over to?

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DOES a "black bonnet maker" mean a maker of black bonnets, or a black maker of bonnets?

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A FIRM in New Bedford advertizes "Pulverized Shaker's Herbs." A pulverized Shaker! What next!

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#### NOTICE BY THE PUBLISHERS.

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THE great importance of the Report of the Secretary, has induced us to present it to our subscribers in a body, and not piece-meal, as in former years. It will be seen that we have given extra pages, and perhaps we may be excused for adding that this is done not because the limited circulation of the Journal authorizes such an expenditure, but because we cannot but believe that the public will ere long awake to a better estimate of the worth and influence of this periodical, and justify not only this but more liberal exertions on our part.

We inform the friends of education, also, that we shall do up copies of the Report in a pamphlet form for sale. A low price will be put upon such as are purchased by individuals for distribution.

FOWLE & CAPEN, *Publishers.*

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